



St. John Chrysostom Byzantine Catholic Church

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To schedule an event, send an email to eventstjohn@outlook.com allow 24-48 hours for reply

April 12, 2026

Confessions: one hour before liturgy or by appointment

Liturgical Schedule

Intention

Sun	Apr 12	St. Thomas Sunday		
		9:30am	Paschal Hour	
		10:00am	Divine Liturgy	<i>For the Faithful</i>
Wed	Apr 15	9:00am	Divine Liturgy	<i>In Memory of the Parish Founders by Tom Marco & Myroslava Mudrak</i>
Thu	Apr 16	6:00pm	Divine Liturgy	<i>For the Health of Bill Hospodar, Esther Imhoff and Maria Rakowsky by Tom Marco & Myroslava Mudrak</i>
Fri	Apr 17	6:00pm	Divine Liturgy	<i>In Memory of the deceased parish cantors by Tom Marco & Myroslava Mudrak</i>
Sat	Apr 18	6:00pm	Vespers w/Fr. Dcn Jeff	
Sun	Apr 19	Sunday of Myrhh-Bearing Women		
		9:30am	Paschal Hour	
		10:00am	Divine Liturgy	<i>For the Faithful</i>
		12:00pm	Ge'ez Divine Liturgy	<i>For the Faithful</i>
		2:30pm	Ukrainian Divine Liturgy	<i>For the Faithful</i>

Readings for the week of April 12, 2026

		<u>Epistle</u>	<u>Gospel</u>
Sun	Apr 12	Acts 5:12-20	John 20:19-31
Mon	Apr 13	Acts 3:19-26	John 2:12-11
Tue	Apr 14	Acts 4:1-10	John 3:16-21
Wed	Apr 15	Acts 4:13-22	John 5:17-24
Thu	Apr 16	Acts 4:23-31	John 5:24-30
Fri	Apr 17	Acts 5:1-11	John 5:30-6:2
Sat	Apr 18	Acts 5:21-33	John 6:14-27
Sun	Apr 19	Acts 6:1-7	Mark 15:43-16:8

Parish Activities

Sun	Apr 12	11:15am	Parish social, Blessing and Sharing of Artos Bread
Sat	Apr 18	6:00pm	Ge'ez choir practice
Sun	Apr 19	11:15am	Parish social, ECF
		2:00pm	Ge'ez Social
		3:30pm	Ukrainian Social

PRAYER FOR PEACE IN THE WHOLE WORLD

We thank You, Master and Lover of mankind, King of the ages and giver of all good things, for destroying the dividing wall of enmity and granting peace to those who seek your mercy. We appeal to You to awaken the longing for a peaceful life in all those who are filled with hatred for their neighbors, thinking especially of those at war or preparing for war. Grant peace to your servants. Implant in them the fear of You and confirm in them love one for another. Extinguish every dispute and banish all temptations to disagreement. For You are our peace and to You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and forever and unto ages of ages. Amen.

BYZANTINE CATHOLIC BROTHERHOOD - All men in our Parish are invited to participate in our fellowship development within our Parish, to help address issues relevant to Christian men in an increasingly secular world. Open to men 21 years of age and older. Please contact Jerry Stasek (jstasek01@gmail.com) or Andrew Wisniewski (andrew.wisniewski@live.com) if you are interested.

FROM OUR KNIGHTS OF COLUMBUS COUNCIL – TODAY The Knights are having a membership drive. We truly encourage the men of the parish to join. Together we form a bond of brothers united around Christ and the service of our parish. We have done many good things and need more good men to help us grow in our service.

WOMEN'S MINISTRY - All women ARE welcome for some time of prayer and community. We meet on the following dates from 1:00p-2:30p April 25, May 23, June 27, July 25 at 288 Cliffview Drive. Contact Carol with questions carol.schimmoeller@gmail.com

VOCATIONS ICON - Each family is encouraged to sign up for a weeklong prayer chain, using the booklets. Every Sunday there will be a beautiful little ritual of handing over the icon to the next family. Sign up online using the following link:

<https://www.signupgenius.com/go/10C094EAAAC28A6FBC70-59910986-weekly>

HELP WITH HOSPITALITY! With the increase in parishioners and visitors at St. Johns, it's important to make sure there are enough refreshments at the Sunday Socials.

The Ladies' Guild provides the beverages, and we all need to donate something to make sure there's food for the social. Please see the sign-up sheet on the food table with suggestions for items to share. If 3 or 4 people would sign up each week, there would be enough to go around. (There's also the option to donate money.) If you like to bake or have a favorite snack to share, please do so. We are asking every family to check this list and sign up for a Sunday to bring some snacks and/or treats to share. More than one family may sign up for a week.

APRIL 26TH, a representative of Holy Land Family will be in the hall selling beautiful hand carved religious artwork made from olive wood and mosaics to help the Christian families in the Holy Land who rely on the selling of their religious work to make a living. These families' livelihoods have been largely affected due to the political conflict in the region. The Christian population in Bethlehem is decreasing and with the support to help these families continue their work, will help maintain their employment so that they stay in their homeland. We invite you to come and browse after each mass, and we greatly thank you for your support! God Bless You. For more information on Holy Land Family, go to holylandfamily.com.

THOMAS THE APOSTLE

Thomas. Ever present in the four lists compiled by the New Testament, in the first three Gospels he is placed next to Matthew (cf. *Mt* 10: 3; *Mk* 3: 18; *Lk* 6: 15), whereas in Acts, he is found after Philip (cf. *Acts* 1: 13).

His name derives from a Hebrew root, *ta'am*, which means "paired, twin". In fact, John's Gospel several times calls him "Dydimus" (cf. *Jn* 11: 16; 20: 24; 21: 2), a Greek nickname for, precisely, "twin". The reason for this nickname is unclear. It is above all the Fourth Gospel that gives us information that outlines some important traits of his personality.

The first concerns his exhortation to the other Apostles when Jesus, at a critical moment in his life, decided to go to Bethany to raise Lazarus, thus coming dangerously close to Jerusalem (*Mk* 10: 32). On that occasion Thomas said to his fellow disciples: "Let us also go, that we may die with him" (*Jn* 11: 16). His determination to follow his Master is truly exemplary and offers us a valuable lesson: it reveals his total readiness to stand by Jesus, to the point of identifying his own destiny with that of Jesus and of desiring to share with him the supreme trial of death. In fact, the most important thing is never to distance oneself from Jesus.

Moreover, when the Gospels use the verb "to follow", it means that where he goes, his disciple must also go. Thus, Christian life is defined as a life with Jesus Christ, a life to spend together with him. St Paul writes something similar when he assures the Christians of Corinth: "You are in our hearts, to die together and to live together" (*II Cor* 7: 3). What takes place between the Apostle and his Christians must obviously apply first of all to the relationship between Christians and Jesus himself: dying together, living together, being in his Heart as he is in ours.

A second intervention by Thomas is recorded at the Last Supper. On that occasion, predicting his own imminent departure, Jesus announced that he was going to prepare a place for his disciples so that they could be where he is found; and he explains to them: "Where [I] am going you know the way" (*Jn* 14: 4). It is then that Thomas intervenes, saying: "Lord, we do not know where you are going; how can we know the way?" (*Jn* 14: 5). In fact, with this remark he places himself at a rather low level of understanding; but his words provide Jesus with the opportunity to pronounce his famous definition: "I am the Way, and the Truth and the Life" (*Jn* 14: 6).

Thus, it is primarily to Thomas that he makes this revelation, but it is valid for all of us and for every age. Every time we hear or read these words, we can stand beside Thomas in spirit and imagine that the Lord is also speaking to us, just as he spoke to him.

At the same time, his question also confers upon us the right, so to speak, to ask Jesus for explanations. We often do not understand him. Let us be brave enough to say: "I do not understand you, Lord; listen to me, help me to understand". In such a way, with this frankness which is the true way of praying, of speaking to Jesus, we express our meagre capacity to understand and at the same time place ourselves in the trusting attitude of someone who expects light and strength from the One able to provide them.

Then, the proverbial scene of the doubting Thomas that occurred eight days after Easter is very well known. At first he did not believe that Jesus had appeared in his absence and said: "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe" (*Jn* 20: 25).

Basically, from these words emerges the conviction that Jesus can now be recognized by his wounds rather than by his face. Thomas holds that the signs that confirm Jesus' identity are now above all his wounds, in which he reveals to us how much he loved us. In this the Apostle is not mistaken.

As we know, Jesus reappeared among his disciples eight days later and this time Thomas was present. Jesus summons him: "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing" (*Jn* 20: 27). Thomas reacts with the most splendid profession of faith in the whole of the New Testament: "My Lord and my God!" (*Jn* 20: 28). St Augustine comments on this: Thomas "saw and touched the man, and acknowledged the God whom he neither saw nor touched; but by the means of what he saw and touched, he now put far away from him every doubt, and believed the other" (*In ev. Jo.* 121, 5).

The Evangelist continues with Jesus' last words to Thomas: "Have you believed because you have seen me? Blessed are those who have not seen and yet believe" (*Jn* 20: 29). This sentence can also be put into the present: "Blessed are those who do not see and yet believe".

In any case, here Jesus spells out a fundamental principle for Christians who will come after Thomas, hence, for all of us.

It is interesting to note that another Thomas, the great Medieval theologian of Aquinas, juxtaposed this formula of blessedness with the apparently opposite one recorded by Luke: "Blessed are the eyes which see what you see!" (Lk 10: 23). However, Aquinas comments: "Those who believe without seeing are more meritorious than those who, seeing, believe" (*In Johann. XX lectio VI* 2566).

In fact, the Letter to the Hebrews, recalling the whole series of the ancient biblical Patriarchs who believed in God without seeing the fulfilment of his promises, defines faith as "the assurance of things hoped for, the conviction of things not seen" (Heb 11: 1).

The Apostle Thomas' case is important to us for at least three reasons: first, because it comforts us in our insecurity; second, because it shows us that every doubt can lead to an outcome brighter than any uncertainty; and, lastly, because the words that Jesus addressed to him remind us of the true meaning of mature faith and encourage us to persevere, despite the difficulty, along our journey of adhesion to him.

A final point concerning Thomas is preserved for us in the Fourth Gospel, which presents him as a witness of the Risen One in the subsequent event of the miraculous catch in the Sea of Tiberias (cf. Jn 21: 2ff.). On that occasion, Thomas is even mentioned immediately after Simon Peter: an evident sign of the considerable importance that he enjoyed in the context of the early Christian communities. Indeed, the *Acts* and the *Gospel of Thomas*, both apocryphal works but in any case important for the study of Christian origins, were written in his name.

Lastly, let us remember that an ancient tradition claims that Thomas first evangelized Syria and Persia (mentioned by Origen, according to Eusebius of Caesarea, *Ecclesiastical History* 3, 1) then went on to Western India (cf. *Acts of Thomas* 1-2 and 17ff.), from where also he finally reached Southern India.

Let us end our reflection in this missionary perspective, expressing the hope that Thomas' example will never fail to strengthen our faith in Jesus Christ, Our Lord and Our God.

Pope Francis, 9/27/2006

Prayer to Saint Charbel Makhlouf



Lord, infinitely Holy and Glorified in Your Saints, You have inspired Charbel, the saint monk, to lead the perfect life of a hermit. We thank You for granting him the blessing and the strength to detach himself from the world so that the heroism of the monastic virtues of poverty, obedience, and chastity, could triumph in his hermitage. We beseech You to grant us the grace of loving and serving You, following his example. Almighty God, Who has manifested the power of St. Charbel's intercession through his countless miracles and favours, grant us... (State your intention(s) here...) through his intercession. Amen.

For the sick in our parish families, please remember in your prayers:

Abby	Ron	Doctor	Charyton	Intentions	Mary Ann	McCallister	MaryBeth	Rogers
Carol	Aregay	Family	DeClue	Intentions	Angela	Merva	Trey	Shearon
Hagos	Conley	Family	Dora	Johnson	Ed	Nyahay	Kathy	Slonka
Kathy	Jackson	Family	Gordon	Kaercher	Anne	O'Halloran	Monica	Smith
Mara	Lippert	Family	Susan	Kaiser	Mic	O'Halloran	Scott	Smith
Melissa	Mazon	Family	James	Kester	John	Oshinski	Kim	Snow
Steve	Jack	Figel	Kathy	Krofcheck	Paula	Oshinski	Helen	Stephens
Hussein	Abdi	Sarah	Regina	Lee	Maksym	Popadyn	Dennis	Stinich
William	Brake	Christopher	Christine	Leon	Maria	Rakowsky	Josh	Taylor
Charles	Branham	Deborah	Jeanne	Lombardi	Kristi	Ralston	L.T.	Tekle
Anna	Brown	Charlene	Christine	Long	Terry	Rasor	John	Wagner
John	Brown	Nataly	Jessie	Madzia	Nadia	Ritchey	Owen	Ward
Vernal	Brown	John	Ilya	Mandebur	Charles	Roddy	Curtis	Weber
Mary	Carroll	Evelyn	Bill	Martin	Sandra	Roddy	Nicholas	Zvansky
Will	Culver	Esther	Joe	Martin	Justin	Rogers	Sandra	Zvansky
Maria	Czyrnik	Mech	Griffen	Martz	Lillian	Rogers		